



Rooted in Scripture - Pointing to Jesus

BIBLE FOUNDATIONS

Barnabas

The Encourager Who Made Room for Others

How a Generous Disciple Saw Potential, Built Bridges, and Helped Others Serve Jesus

The Short Answer

Barnabas was one of the early Church's most influential leaders, even though he was rarely the person at the center of attention. His birth name was Joseph, but the apostles called him Barnabas, meaning "son of encouragement." He gave generously, welcomed Saul when other believers feared him, recognized God's grace among Gentiles, brought Saul into ministry at Antioch, and later gave John Mark another opportunity. Yet Barnabas was not perfect: Paul records that he was pulled into hypocrisy under social pressure, and he later had a sharp disagreement with Paul. His story is about God using an imperfect disciple whose life was repeatedly characterized by generosity, encouragement, faith, and making room for others to serve Jesus.

Acts 11:22-24

Opening Memory Anchor

God often uses an encourager to help someone else become who He is calling them to be.



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WELCOME

This guide is meant to send you back to Scripture. Barnabas appears during enormous change in the early Church: the Gospel spreading beyond Jerusalem, Gentiles entering the Church, new congregations forming, and missionaries being sent. Part One follows his generosity, advocacy, mission, and disagreement with Paul. Part Two explores encouragement, leadership, apostleship, later tradition, restoration, and what Scripture does and does not say.

Foundational truth

Barnabas's story is not a command to be merely nice. Biblical encouragement recognizes God's grace, strengthens people toward Jesus, makes room for growth, and remembers that the encourager needs grace too.

PART ONE - BEGINNER GUIDE

1. WAS BARNABAS HIS REAL NAME?

Read Acts 4:36-37. No. His name was Joseph (some manuscripts use Joses). He was a Levite from Cyprus. The apostles gave him the name Barnabas, which Acts explains as meaning "son of encouragement." In biblical culture, "son of" could describe character as well as family relationship. Barnabas became known for how he strengthened others.

WHAT DOES IT MEAN THAT HE WAS A LEVITE FROM CYPRUS?

Under the old covenant, Levites did not receive a large tribal territory like Israel's other tribes, though Scripture provides for Levite towns and pasturelands. Jewish families also lived throughout the Mediterranean world. Acts does not explain how Barnabas acquired his field. Luke's emphasis is that Barnabas freely used what he owned to meet others' needs.

Memory Anchor

Barnabas became known for what he consistently gave to others: encouragement.

2. WHAT DID BARNABAS DO WHEN WE FIRST MEET HIM?

Read Acts 4:32-37. Barnabas sold a field and placed the money at the apostles' feet so needs could be met. Acts 5:4 shows this sharing was not forced: Peter says Ananias's property remained his before sale and the money remained under his control afterward. Ananias and Sapphira sinned by lying, not by refusing to give everything. Barnabas's generosity was voluntary - he saw a need, had something to give, and gave it.

3. WHY WERE CHRISTIANS AFRAID OF SAUL?

Read Acts 8:1-3; 9:1-30. Saul had persecuted Christians, approved Stephen's death, entered homes to seize believers, and traveled toward Damascus to arrest followers of Jesus. After encountering the risen Christ he began proclaiming Jesus, but Jerusalem believers understandably feared him. Then Barnabas stepped forward.

4. WHAT DID BARNABAS DO FOR SAUL?

Barnabas took Saul to the apostles and described Saul's encounter with Jesus and bold preaching. He became a bridge between a feared former persecutor and a frightened Christian community. He did not erase Saul's past; he recognized evidence of God's transforming grace.

Important safeguard

Barnabas's example should never be used to pressure people into immediately trusting someone who seriously harmed them. Forgiveness, reconciliation, trust, and restored responsibility are related but not identical. Wise boundaries may remain necessary.



5. WHY WAS BARNABAS SENT TO ANTIOCH?

Read Acts 11:19-24. Persecution scattered Christians, and some began proclaiming Jesus to Gentiles at Antioch. When Jerusalem heard, they sent Barnabas to investigate. He saw evidence of God's grace, rejoiced, and encouraged the believers to remain faithful to the Lord. Acts calls him a good man, full of the Holy Spirit and strong in faith. Barnabas did not reject God's work because it appeared in an unexpected place or among people from a different background.

6. WHAT DID BARNABAS DO NEXT?

Read Acts 11:25-26. Barnabas went to Tarsus looking for Saul and brought him to Antioch. They taught there for a year. The ministry was growing, but Barnabas did not need to remain its only central leader. He went looking for someone else who could help. Encouragement can mean speaking truth, opening a door, making an introduction, sharing responsibility, recognizing gifts, or giving someone an opportunity.

7. HOW DID BARNABAS BECOME A MISSIONARY?

Read Acts 13:1-3. Barnabas and Saul were among Antioch's prophets and teachers. While the church worshiped and fasted, the Holy Spirit directed that they be set apart for a particular work. The church prayed, laid hands on them, and sent them. What is often called Paul's first missionary journey began as Barnabas and Saul; Barnabas was not merely Paul's assistant.

8. WHERE DID BARNABAS AND SAUL GO?

Read Acts 13-14. They first sailed to Cyprus, Barnabas's home region, with John Mark as helper. At Perga, Mark left and returned to Jerusalem; Acts does not explain why. They continued through Pisidian Antioch, Iconium, Lystra, and Derbe, facing both response and hostility. At Lystra, after Paul healed a man, the crowd called Barnabas Zeus and Paul Hermes. They rejected worship and urged the people to turn to the living God. On their return they strengthened believers and appointed elders. Mission included forming established disciples and churches, not merely gaining converts.

9. WHY DOES ACTS BEGIN SAYING "PAUL AND BARNABAS"?

Earlier Acts often says Barnabas and Saul; during the journey Luke increasingly says Paul and Barnabas, and Paul becomes the more prominent speaker. Scripture does not explain the change. It may reflect Paul's increasing prominence in Gentile mission and Luke's focus. Scripture never says Barnabas became jealous, so careful readers should not invent jealousy where the text is silent.

Memory Anchor

Encouragement does not need to remain the center of attention.

10. WHAT HAPPENED WHEN PEOPLE TRIED TO WORSHIP BARNABAS?

Read Acts 14:8-18. At Lystra the crowd thought Barnabas and Paul were gods. They tore their clothes, protested, and insisted they were human beings. Barnabas understood a truth every Christian leader must remember: the messenger is not the Savior. Christian ministry should redirect attention toward God rather than build worship around human personalities.



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11. WHAT WAS THE JERUSALEM COUNCIL?

Read Acts 15:1-35. As Gentiles came to Christ, believers debated whether they needed circumcision and the law of Moses in order to be saved. Paul and Barnabas opposed requiring this and traveled to Jerusalem. Peter testified to God's work among Gentiles; Paul and Barnabas described what God had done through their mission; James helped articulate the council's conclusion. Gentiles did not need to become Jews to become Christians. Salvation is through the grace of the Lord Jesus.

12. WHY DID PAUL AND BARNABAS SEPARATE?

Read Acts 15:36-41. Paul wanted to revisit the churches. Barnabas wanted to take John Mark; Paul did not because Mark had left during the earlier journey. Their disagreement became sharp. Barnabas took Mark to Cyprus; Paul chose Silas and traveled elsewhere. Scripture does not say Barnabas was right and Paul wrong, or Paul right and Barnabas wrong. Paul may have emphasized reliability; Barnabas may have believed Mark deserved another opportunity. Both judgments are understandable.

DOES THAT MEAN CHRISTIANS SHOULD SPLIT WHENEVER THEY DISAGREE?

No. Scripture repeatedly calls believers toward unity, humility, patience, forgiveness, and reconciliation. Acts 15 should not become permission to abandon relationships whenever conflict is uncomfortable. It does show that faithful believers can sometimes reach different judgments about ministry decisions.

13. WHO WAS JOHN MARK?

Read Colossians 4:10. Mark was Barnabas's cousin. That adds complexity: family loyalty may have influenced Barnabas, or Barnabas may have seen genuine growth, or both. Scripture does not reveal his internal motives. Later, in 2 Timothy 4:11, Paul asks Timothy to bring Mark because Mark is useful in ministry. This does not prove Paul was wrong earlier, but it shows that failure did not have to be Mark's final chapter.

Memory Anchor

A past failure does not necessarily determine a person's future usefulness to God.

PART ONE REVIEW

1. Barnabas's original name? Joseph.
2. Where was he from? Cyprus.
3. His nickname means? Son of encouragement.
4. His first recorded act? Voluntary generosity.
5. Why was Jerusalem afraid of Saul? He had persecuted Christians.
6. What did Barnabas do? Advocated for him.
7. Why was Barnabas sent to Antioch? To investigate God's work among new believers.
8. Whom did he find in Tarsus? Saul.
9. Who set apart Barnabas and Saul? The Holy Spirit.
10. What did they do at Lystra? Rejected worship.
11. What did the Jerusalem Council address? Whether Gentiles needed circumcision/Law-keeping for salvation.
12. Why did Paul and Barnabas separate? They disagreed over taking Mark.
13. Mark's relationship to Barnabas? Cousin.
14. Paul's later view of Mark? Useful in ministry.

Beginner Summary

Barnabas encouraged people not merely with kind words but by giving generously, recognizing God's work, opening doors, sharing ministry, defending grace, and helping others continue after failure. God can use a person willing to strengthen others rather than always needing to be the center.



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WANT TO GO DEEPER? - PART TWO - INTERMEDIATE

Interpretive posture

Where Scripture speaks clearly, believe it. Where Christians draw inferences, identify them as inferences. Where Scripture leaves mystery, do not manufacture certainty.

14. WHAT DOES “SON OF ENCOURAGEMENT” ACTUALLY MEAN?

Acts 4:36 uses a Greek expression commonly translated son of encouragement or son of consolation. The related word can carry ideas of encouragement, exhortation, comfort, appeal, and urging someone forward. That keeps Barnabas from becoming a merely pleasant figure. In Acts 11:23, he encouraged believers to remain true to the Lord with wholehearted devotion. Biblical encouragement has direction: toward Jesus.

15. WHY WAS BARNABAS SO IMPORTANT TO PAUL'S EARLY MINISTRY?

The pattern is striking. In Acts 9, Barnabas brings feared Saul to the apostles. In Acts 11, he goes looking for Saul when Antioch needs more teaching. In Acts 13, they are sent together. Before Paul's ministry became widely recognized, Barnabas repeatedly helped create space for him. Some Christian leaders build, teach, pioneer, or lead publicly; others have an unusual ability to recognize, develop, connect, and release other people.

16. WAS BARNABAS ALWAYS COURAGEOUS?

No. Read Galatians 2:11-14. Peter had been eating with Gentile Christians but withdrew under pressure from the circumcision group. Other Jewish believers followed, and Paul says even Barnabas was led astray by their hypocrisy. The encourager failed. The man who had celebrated God's grace among Gentiles allowed social pressure to affect his behavior. Paul confronted the situation because their conduct was inconsistent with the Gospel.

Memory Anchor

Even encouragers need correction.

17. WHAT WAS REALLY AT STAKE IN GALATIANS 2?

The issue was larger than seating at a meal. Jewish and Gentile believers shared fellowship because both belonged to Christ. Withdrawal under pressure suggested a division the Gospel had overcome. If Gentiles were accepted by God through faith in Christ, they should not be treated as second-class Christians for lacking Jewish identity markers. Salvation is not Jesus + becoming Jewish, Jesus + circumcision, or Jesus + cultural conformity. Barnabas knew this truth, yet for a time his behavior failed to match it.

18. WAS BARNABAS AN APOSTLE?

Acts 14:14 calls Barnabas and Paul apostles. The Greek apostolos carries the idea of one sent or commissioned, but New Testament usage varies by context. The Twelve held a unique foundational role connected with Jesus' earthly ministry and resurrection witness. Barnabas was not one of the Twelve. Yet Acts 13 records the Holy Spirit setting apart Barnabas and Saul and Antioch sending them, so Acts 14 can legitimately call them apostles as commissioned messengers. Context matters; the title does not make Barnabas one of the Twelve or give every missionary the Twelve's foundational authority.



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19. DID BARNABAS MAKE PAUL SUCCESSFUL?

No. Paul's calling came from Jesus Christ, the Holy Spirit empowered the mission, and God gave growth. Yet God often accomplishes His purposes through people. Barnabas opened doors; only God could transform Saul. Barnabas brought Saul to Antioch; only God could call and empower Paul. Healthy encouragement values human relationships without giving people God's credit.

20. WAS THE SPLIT BETWEEN PAUL AND BARNABAS A GOOD THING?

Christians sometimes say their split created two missionary teams instead of one. It is true that Barnabas and Mark went to Cyprus while Paul and Silas traveled through Syria and Cilicia. But Scripture does not say God caused their sharp disagreement in order to create two teams, nor does it celebrate the conflict. A better conclusion is that God continued accomplishing His purposes despite and through an imperfect human situation. God's sovereignty can work through weakness without making every painful human choice something to imitate.

21. DID PAUL AND BARNABAS REMAIN ENEMIES AFTER THEIR DISAGREEMENT?

Scripture does not give a detailed account of their later personal relationship, but 1 Corinthians 9:6 gives an important clue. Paul later refers to "Barnabas and I" while discussing Christian workers' right to material support. Paul still names Barnabas as a recognized ministry peer. The verse does not prove when or whether they personally reconciled or traveled together again, but it makes a story of permanent hostility difficult to sustain. Mark also later appears in Paul's circle and is called useful.

22. WAS BARNABAS TOO SOFT ON JOHN MARK?

Possibly - but Scripture never says so. Paul's concern was reasonable: missionary work had involved opposition, threats, travel, cultural barriers, physical danger, and Paul's stoning at Lystra; Mark had left earlier. Barnabas reached a different judgment. Perhaps he saw growth, perhaps family ties influenced him, perhaps both. Scripture does not tell us.

Grace does not eliminate wisdom

Not everyone who fails should be immediately restored to the same role. Some failures require time, repentance, accountability, rebuilding trust, training, different responsibilities, or safeguards. Barnabas's story must never pressure churches or individuals to restore someone to a role for which they are presently unsafe or unqualified. But genuine failure also need not become a permanent identity.

23. WHAT CAN BARNABAS TEACH ABOUT SECOND CHANCES?

Saul had a terrible past; Barnabas helped others recognize what Christ had done in him. Mark had a disappointing failure; Barnabas remained willing to invest in him. The situations differ, but Barnabas repeatedly refused to assume that someone's worst chapter had to become the final chapter. Peter failed. Mark failed. Barnabas failed. Paul had persecuted the Church. None saved themselves by improvement. Jesus saves sinners. Grace takes sin seriously while refusing to let sin have the final word for those who belong to Christ.



24. WHAT DOES BARNABAS TEACH ABOUT DEVELOPING OTHER PEOPLE?

Barnabas appears able to see people as people God might still be developing. He opened a door for Saul, searched for another gifted teacher when Antioch grew, and continued investing in Mark after disappointment. Developmental leadership requires humility because the person being developed may become more visible, influential, skilled, or independent than the mentor. Paul eventually became far more prominent in Acts than Barnabas, yet Scripture never records Barnabas demanding that Paul remain in his shadow.

A kingdom question

Instead of asking only, "How can God use me?" Barnabas invites another question: Whom might God use me to strengthen?

25. WHAT DOES BARNABAS TEACH ABOUT ENCOURAGEMENT AND TRUTH?

Biblical encouragement is not flattery. Flattery tells people what they want to hear for approval or influence; encouragement seeks genuine good. It may comfort, listen, affirm growth, remind someone of God's faithfulness, open an opportunity, speak difficult truth, encourage repentance, strengthen perseverance, help someone try again, or point someone back to Jesus. The controlling question is: What will help this person move toward faithful obedience to Christ?

26. WHY DOES BARNABAS DISAPPEAR FROM ACTS AFTER CHAPTER 15?

After Barnabas sails to Cyprus with Mark, Luke increasingly follows Paul. Acts is not a complete biography of every Christian leader. Its programmatic movement begins in Acts 1:8: witness from Jerusalem through Judea and Samaria toward the ends of the earth. Paul becomes Luke's main narrative vehicle for tracing the Gospel through the Gentile world toward Rome. Peter also becomes less prominent, and most of the Twelve's later ministries are not narrated. Barnabas's disappearance therefore does not mean divine demotion, ministry failure, permanent replacement, or that God stopped using him.

Reading principle

Absence from a biblical narrative is not the same thing as absence from God's work.

27. WAS BARNABAS ONE OF JESUS' SEVENTY OR SEVENTY-TWO DISCIPLES?

Some later Christian traditions identified Barnabas with the wider group Jesus sent in Luke 10:1 (manuscripts differ between seventy and seventy-two). The New Testament never identifies Barnabas as one of them. Scripture first names him in Acts 4. The later tradition may be historically interesting, but it should not be presented with the same certainty as biblical fact.

28. WHY DOES BARNABAS MATTER IF PAUL BECAME MORE FAMOUS?

Because God's kingdom is not measured by fame. Paul wrote letters that became Scripture and dominates much of Acts; Barnabas eventually disappears from Luke's narrative. Much of Barnabas's significance came through strengthening people whose ministries continued beyond his own visible role. Christian faithfulness is not primarily recognition, platform, followers, titles, visibility, or being remembered. Barnabas shows the influence of helping someone else become fruitful.



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BARNABAS AT A GLANCE

JOSEPH / BARNABAS	WHAT THE STORY SHOWS
Levite from Cyprus; sells property	Generosity can be voluntary and concrete
Advocates for Saul	Grace can recognize genuine change without erasing the past
Recognizes grace at Antioch	Encouragement rejoices when God works outside familiar boundaries
Finds Saul in Tarsus	Healthy leaders make room for other gifted people
Set apart by the Holy Spirit	Barnabas was a commissioned missionary and leader
Rejects worship at Lystra	The messenger must never replace the Savior
Testifies at Jerusalem	Grace, not cultural conformity, is the basis of salvation
Led astray in Galatians 2	Even mature encouragers need correction
Sharp disagreement with Paul	Faithful Christians can make different ministry judgments
Takes Mark; Paul later names Barnabas and values Mark	Failure and conflict need not be the final chapter

THINK MORE DEEPLY

1. SAUL AND TRUST

Read Acts 9:26-28. What evidence did Barnabas have that Saul's life had changed? How can Christians remain open to genuine transformation without ignoring wisdom, safety, accountability, or consequences?

2. ANTIOCH AND LEADERSHIP

Read Acts 11:19-26. What does Barnabas's decision to find Saul reveal about leadership? What might make a leader reluctant to bring another gifted person into a growing ministry?

3. PAUL AND PROMINENCE

Notice the movement from Barnabas and Saul to Paul and Barnabas. Why can another person's success feel threatening? What would it look like to celebrate someone whose influence eventually surpasses one's own?

4. BARNABAS'S FAILURE

Read Galatians 2:11-14. Why might even a mature Christian act against convictions they genuinely believe under social pressure? What safeguards can help?

5. PAUL, BARNABAS, AND MARK

Read Acts 15:36-41; 1 Corinthians 9:6; 2 Timothy 4:11. What legitimate concerns might each man have had? What does Paul's later reference to Barnabas suggest - and what does it not prove?

6. SECOND CHANCES

What is the difference between biblical grace and simply ignoring failure? How can a church create genuine opportunities for restoration while maintaining wise accountability?

7. VISIBILITY AND FAITHFULNESS

Why is it dangerous to confuse biblical or public visibility with spiritual importance?

8. PERSONAL APPLICATION

Who has been a Barnabas in your life? More importantly: Who might need you to become a Barnabas for them?



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HOW DOES BARNABAS POINT TO JESUS?

Barnabas is not a hidden prophecy of Jesus; Scripture never presents him that way. But his story reflects the Gospel he served. Barnabas welcomed a man with a terrible past because Christ had changed him; Jesus receives sinners. Barnabas gave generously; Jesus gave Himself. Barnabas crossed cultural boundaries with the Gospel; Jesus is building a people from every tribe, language, people, and nation. Barnabas helped someone recover from failure; Jesus restores fallen disciples. Barnabas strengthened people toward faithfulness; Jesus ultimately preserves and transforms His people. Barnabas needed the same Savior everyone else needs. He failed, required correction, and depended upon grace. The greatest thing about Barnabas was that Jesus saved him, the Holy Spirit filled him, and God used him to strengthen others.

THE GOSPEL IN BARNABAS'S STORY

Saul's story reminds readers that no sinful past is beyond Christ's saving power. Mark's story reminds readers that failure does not necessarily have the final word. Barnabas's failure reminds readers that even mature Christians still need grace. The Gentile mission reminds readers that salvation is not restricted to one ethnicity, culture, or nation. The Jerusalem Council reminds readers that people are not saved by adding religious identity markers to Jesus. Jesus Christ died for sinners and rose from the dead. Salvation is God's gift of grace, received through faith in Christ. Those Jesus saves become part of a new family that crosses boundaries the world often treats as permanent.

PART TWO REVIEW - KEY TRUTHS

- Biblical encouragement strengthens and urges people toward faithfulness, not merely toward feeling good.
- Barnabas repeatedly helped create opportunities for other people to serve.
- Acts calls Barnabas an apostle in a broader commissioned-messenger sense; he was not one of the original Twelve.
- Galatians 2 records a real failure in Barnabas's life.
- Scripture does not explicitly declare Paul or Barnabas completely right in their conflict over Mark.
- God continued working after their disagreement without requiring readers to celebrate the disagreement itself.
- Paul later still named Barnabas as a fellow worker; Scripture does not give the full story of their later personal relationship.
- Mark's later usefulness shows earlier failure did not permanently disqualify him from fruitful ministry.
- Grace and accountability are compatible.
- Barnabas disappearing from Acts does not mean he disappeared from God's work.
- Later tradition may connect Barnabas with Jesus' wider group of disciples, but Scripture does not.
- Christian leadership includes developing people who may eventually become more visible than their mentors.
- Barnabas's life points beyond human encouragement to the transforming grace of Jesus Christ.



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BIBLE READING PATH - FOLLOW BARNABAS THROUGH SCRIPTURE

Generosity: Acts 4:32-37; Acts 5:1-4

Barnabas and Saul: Acts 9:26-30

Barnabas at Antioch: Acts 11:19-30

Sent on mission: Acts 13-14

The Gentile question: Acts 15:1-35; Galatians 2:1-14

Barnabas and John Mark: Acts 15:36-41; Colossians 4:10; 2 Timothy 4:11

Paul's later reference to Barnabas: 1 Corinthians 9:6

Related passages: Luke 10:1-20; Numbers 18:20; Numbers 35:1-8

WHERE CAN I LEARN MORE?

Begin with Scripture. A helpful reading order is Acts 4 -> Acts 9 -> Acts 11 -> Acts 13-15 -> Galatians 2 -> 1 Corinthians 9 -> Colossians 4 -> 2 Timothy 4. Notice what Barnabas repeatedly does: he gives, welcomes, rejoices over grace, encourages, searches for Saul, shares ministry, crosses boundaries, makes mistakes, and continues serving. Reliable Bible dictionaries and commentaries on Acts can add context about Cyprus, Antioch, early mission, the Jerusalem Council, and the relationship between Acts and Galatians.

A NOTE ABOUT LATER WRITINGS AND TRADITIONS

An ancient work called the Epistle of Barnabas exists, but it does not identify Barnabas as its author and many scholars date it after the New Testament period. It should not be treated as a biblical writing by Barnabas or as Scripture. Some later traditions also identify Barnabas as one of the seventy/seventy-two disciples from Luke 10 and tell stories about his later ministry and death. The New Testament does not establish these details. They may be historically interesting, but they must remain clearly distinguished from biblical fact.

Resource safeguard

Listing a resource does not mean 3Nails endorses every theological position, methodology, historical conclusion, or interpretation it contains. Compare sources carefully and continually return to Scripture.

FINAL SUMMARY

Barnabas never became the most famous leader in Acts. That may be one of the most important things about him. He began as Joseph, a Levite from Cyprus, and the apostles came to know him as the son of encouragement. He saw believers in need and gave. He saw a former persecutor whom others feared and recognized evidence of grace. He saw God working among Gentiles and rejoiced. He saw a growing church and went looking for another gifted teacher. He saw missionary opportunity and went when the Holy Spirit sent him. He saw a young man who had failed and remained willing to invest in him.

But Barnabas was not perfect. Social pressure once pulled him into behavior inconsistent with the Gospel. His disagreement with Paul became sharp enough to divide a missionary partnership. Scripture does not hide those moments. The encourager needed correction, and the man who extended grace needed grace himself.

Barnabas also challenges common ideas about Christian success. He helped Paul when Paul was feared, brought Paul into Antioch, and served beside him as Paul's prominence increased. Barnabas eventually moved out of Luke's narrative, but Acts was never intended to record every later ministry of every faithful leader. Paul later still referred to Barnabas as a fellow worker; Mark continued; the churches continued; the Gospel continued.

Christian leadership is not always about being the person everyone remembers. Sometimes it is opening a door, sharing responsibility, defending genuine change, giving another opportunity after failure, celebrating someone else's growth, or accepting correction when the encourager is wrong. Barnabas's life asks not merely, "How important can I become?" but "Whom can I strengthen toward Jesus?"

Closing Memory Anchor

God often uses an encourager to help someone else become who He is calling them to be.